

GUIDE

TO

CHRISTIAN PERFECTION.

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For the Guide to Christian Perfection.

PRINCIPLES OF THE INTERIOR OR HIDDEN LIFE.

XXVIII.

SPIRITUAL BREAD, OR THE DOCTRINE OF RECEIVING BY FAITH.

It is well understood that we must pray in faith. No petition to God, which is not attended with confidence in his character and his word, can be acceptable to him. But I suppose it is not so generally understood and recognized that, in most cases, we must receive by faith, as well as pray by faith; that faith is as necessary in the reception of the thing petitioned for, as in the petition itself.

I. In order the better to understand this subject, we would remark, in the first place, that every Christian who humbly and sincerely addresses his Maker, may reasonably expect an answer. It does not well appear how a perfectly just and holy Being could impose on his creatures the duty of prayer, without recognizing the obligation of returning an answer of some kind. In making this remark, we imply, of course, that the prayer is a *sincere* one. An insincere prayer, just so far as insincerity exists, is not entitled to be regarded as prayer, in any proper sense of the term. Our first position, therefore, is, that every person who utters a sincere prayer, may reasonably expect an answer, and that in fact an answer always is given, although it is not always understood and received. And this appears to be entirely in accordance with the Scriptures. "Ask, and it SHALL be given you; seek and ye SHALL find; knock and it SHALL be opened to you. For every one that asketh, RECEIVETH: and he that seeketh, FINDETH; and to him that knocketh, it shall be OPENED."

II. But it becomes now an important inquiry, What is the true and just answer of God to the petitions of his people? It seems to us that it is, and that it cannot be any thing else, than the decision of his own infinitely just and omniscient mind, that he will give to the suppliant or withhold, just as he sees best. In other words, the true answer to prayer is God's deliberate purpose or will, existing in connection with the petition and all the circumstances of the petition. But some will say, perhaps, that on this system we may sometimes get our answer, without getting what we ask for; and that God's decision may not correspond with our own desire. But this objection is met by a moment's consideration of the nature of prayer. There never was true prayer, there never can be true prayer, which does not recognize, either expressly or by implication, an entire submission to the divine will. The very idea of prayer implies a right on the part of the person to whom the prayer is addressed, either to give or to withhold the petition. And the existence of such a right on the part of God implies a correlative obligation on the other party to submit cheerfully to his decisions. To ask absolutely, without submission to God's will, is not to pray, but to *demand*. A demand is as different from true prayer, as a humble request is from an imperative order. A request God always regards; he always treats it with kindness and justice; but a demand cannot be properly addressed to Him, nor can it properly be received by Him. The true model of the spirit of supplication, even in our greatest necessities, is to be found in the Savior's prayer at the time of his agony in the garden. "And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; *nevertheless, not as I will, but as thou wilt.*" True prayer, therefore, that prayer which can be suitably addressed to the Supreme Being, and that which it is suitable for an imperfect and limited mind to offer, always involves the condition, whether it be expressed or not, that the petition is agreeable to the divine will. This condition is absolutely essential to the nature of the prayer. There is no acceptable prayer, there is no true prayer, without it. Such being the nature of the prayer, the answer to the prayer will correspond to it, viz., it will always be the decision of the divine mind, whatever that decision may be, made up in view of the petition, and of all the attendant circumstances.

III. The next inquiry is, How are we to receive the answer? By sight or by FAITH? It seems to us that it must be by faith. The life of the just is represented as a life of faith; and we should naturally conclude that the life of faith would include the answer to prayer, as well as prayer itself.

It is very evident that the just live, as subjects of the divine Sovereign, not only by praying, but by being answered. And in either case, according to the Scripture representation, the principal or inspiring element of the inward life, whether the life prays or is answered in prayer, is faith. Any other view will probably be found, on close examination, to be inconsistent with the doctrine of living by faith. Accordingly, on the true doctrine of

holy living, viz., by faith, we go to God in the exercise of faith, believing that he will hear; and we return from him in the exercise of the same faith, believing that he *has* heard; and that the answer exists and is registered in the divine mind, although we do not know what it is, and perhaps shall never be permitted to know.

And in accordance with these views, if, in a given case, we know from the word of God that the petition is agreeable to the divine will, and that it is also agreeable to the divine will that it should be granted *now*, then the doctrine of faith will require us to believe, that the divine decision is made up and is given, and that we do *now* have the things which we sought for, although they may come in a different way, and with a different appearance from what we anticipated. And, on the other hand, if the word of God has not revealed to us the divine will, the doctrine of faith still requires us to believe that the true answer exists in the will of God; that the decision of God is made up as in the other case, whatever that decision may be, and whenever and wherever it may be visibly accomplished. In both cases we have need of faith; we believe that God is either *now* doing, or that he *will* do. So that the true answer to prayer, as it seems to us, is an answer resting upon the revealed declaration or word of God for its basis, and made available in any given case by an act of faith. God promises that he will answer. Faith, accepting the declaration, recognizes the answer, whether it be known or unknown, as actually given in every case, where it can justly be expected to be given.

IV. We proceed now to give some illustrations. We will suppose, for instance, that, in a particular emergency, we need and are sincerely desirous of wisdom to guide us, and that we truly and humbly ask for it. While we thus pray, it is of course implied, that we, at the same time, employ all those rational powers which God has given us, and which are appropriate to the subject under consideration. To do otherwise would be like the husbandman's asking the rains and the blessing of heaven upon lands which he had neglected to cultivate. While we thus pray and thus act, it becomes our privilege and our duty, in accordance with the doctrines of the *life of faith*, to believe fully and firmly, that God does in fact answer, and that, in the sanctified exercise of the powers which are given us, we truly have that degree of wisdom which is best for us in the present case. Whether we are conscious of any new light on the subject or not, it is our privilege, and what is very important, it is our *duty*, as those who would be wholly the Lord's, to believe that we have just that degree of faith which is best for us. Even if we are left in almost entire ignorance on the topic of our inquiry, and are obliged to grope our way onward in the best manner we can, we still have the high satisfaction of knowing, that we are placed in this position because God sees that a less degree of light is better in our case than a greater, and it is certain that his perception of it involves the fact that it is so. And accordingly, if it be true that God does not give to us that precise form and degree of wisdom which in our ignorance we sought for, we nevertheless have received all that wisdom, which, in the view of faith,

is either necessary or desirable. Such is God's answer. And such also is the *true* answer, viz., the answer which precisely corresponds to the spirit of the petition, if the petition were offered up in the true spirit. But it is obvious it is an answer which could never be realized as the true answer, and as God's answer, except in the exercise of faith. It is, therefore, an answer resting upon the revealed declaration or word of God, viz., that he will give wisdom to those that ask it, and made available to us in being received by faith. It answers our purpose just as much and as well, and in some important points of view far better, than if it were an answer addressed directly to our sight.

We will suppose, as another illustration of the subject, that we have a sincere and earnest desire for the salvation of one of our friends. Under the pressure of this desire, we lay the case before our heavenly Father in supplication. What is the nature of the answer which we can reasonably expect, and which we ought to expect under such circumstances? Is it a specific answer of such a nature as to reveal to us, by a direct communication, whether the thing shall be done or not, and whether it shall be done at a particular time or not? Or is it an answer, resting upon the revealed declaration of the word of God, as that answer is received and made available to us by faith? In the former case we shall pray till we know, or rather till we think we know. Under the influence of a very subtle and secret distrust of God, we shall not be disposed to desist until we obtain some sign, some voice, some specific manifestation, some feeling which shall make us *certain*. We cannot trust the answer in God's keeping, but must have a revelation of it. In the latter case, while we humbly, earnestly and perseveringly lay our request before God, we shall leave the result in his hands with entire resignation; believing, in accordance with the declarations of his holy word, that he does truly hear us; entirely confident that he will do what is right; and recognizing his blessed will, although that will may as yet be unknown to us, as the true and only desirable fulfilment of our supplication. We shall feel, although salvation is desirable both for ourselves and others, that the fulfilment of the holy will of God is still more, yea, infinitely more desirable. "THY WILL BE DONE." And here is a real answer, a consoling answer, such an answer as would completely satisfy an angel's mind; and yet it is an answer received by simple faith. "*The just shall live by faith.*" The whole doctrine is beautifully summed up in a short passage in the first epistle of John. "And this is the confidence [or strong faith] that we have in him, that if we ask any thing *according to his will*, he heareth us. And if we know that he hear us, whatsoever we ask, *we know that we have the petitions that we desired of him.*"

1. In connection with the doctrine which has been laid down, viz., that answers to prayers are to be received by faith, we proceed to make a few remarks which are naturally related to it. And one is, that this doctrine is *is* favorable to self-renunciation. The desire of definite and specific answers naturally reacts upon the inward nature, and tends to keep alive the selfish

or egotistical principle. On the contrary, the disposition to know only what God would have us know, and to leave the dearest objects of our hearts in the sublime keeping of the general and unspecific belief that God is now answering our prayers in his own time and way, and in the best manner, involves a present process of inward crucifixion, which is obviously unfavorable to the growth and even the existence of the life of self.

2. We remark again, that a disposition to seek a specific or rather a visible answer to our prayers, in distinction from an answer addressed to our faith, tends to weaken the principle of faith. The *visible* system, if we may be permitted so to call it, implies that we will trust God only so far as we can see him. It requires, as one may say, ready payment, cash in hand, a mortgage of real estate, something seen, something tangible, something to fatten the flesh upon; but it cannot live upon what it calls mere air; it is not disposed to trust any thing to a mere word, a mere promise, though it be the word or promise of the Almighty. Such, on a close examination, will be found to be the spirit of the specific or visible system; a system which will answer, to some extent, in our intercourse with men, but not in our intercourse with God. It is easy to see, in addition to other evils resulting from it, that it is adverse to the growth of faith; which, in accordance with a well known law of our mental and religious nature, flourishes by exercise, and withers by repression. If the system which is not satisfied without seeing or knowing, should prevail generally, faith would necessarily be banished from the world, and God would be banished with it.

3. The system which requires a present and visible, or ascertained answer, in distinction from the system of faith, which believes that it has an answer, but does not require God to make it known, till he sees best to make it known, is full of danger. It tends to self-confidence, because it implies that we command God, and make him unlock the secrets of his hidden counsels whenever we please. It tends to self-delusion, because we are always liable to mistake the workings of our own imaginations or our own feelings for the true voice of God. It tends to cause jealousies and divisions in the church of Christ, because he who supposes that he has a specific or known answer, which is the same so far as it goes as a specific revelation, is naturally bound and led by such supposition, and thus is oftentimes led to strike out a course for himself, which is at variance with the feelings and judgments of his brethren. Incalculable are the evils which, in every age of the Christian history, have resulted from this source.

4. We have but a single remark more, viz., it is a great and blessed privilege to leave every thing in the hands of God; to go forth like the patriarch Abraham, not knowing whither we go, but only knowing that God leads us. "BE CAREFUL FOR NOTHING; but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God." Philip. iv. 6. This is what is sometimes denominated walking in a "general and indistinct faith;" or walking in the "obscurity of faith," or in the "night of faith." Faith, in its relation to the subject of it, is truly a light in

the soul; but it is a light which shines only upon *duties*, and not upon results or events. It tells us what is now to be done, but it does not tell us what is to follow. And accordingly it guides us but a single step at a time. And when we take that step, under the guidance of faith, we advance directly into a land of surrounding shadows and darkness. Like the patriarch Abraham, we go, not knowing whither we go, but only that God is with us. Blessed and glorious way of living. Indeed, it is the only life worth possessing; the only true life. "Let the heathen rage and the people imagine a vain thing," let nations rise and fall, let the disturbed and tottering earth stand or perish, let God reveal to us the secret designs of his providence or not, 't s all well. "Cast all your cares upon God, for he careth for you." Our heavenly Father is at the helm. The winds blow, the waves swell, the clouds gather around, but we sail in a strong vessel. There is no port at hand, and there is no sun or star to guide us; but we can ask no more than we have, because, in answer to our prayers, we already have what God sees fit to give us. Faith, therefore, in the defeat of all things else, must constitute our port and our anchor, our sun and our favoring breeze. And it is the blessed privilege of faith, even in our darkest and most disastrous moments, to assure us that we are safe, for ever safe, in the mighty keeping of God's holy will.

A. K.

For the Guide to Christian Perfection.

SACRED MEDITATIONS.

I AM MARRIED TO THEE.

How beautifully adapted to the feelings of the holy heart are the expressions of sacred writ. What a full response do they there meet with. As the stars in the firmament, so the thoughts there embodied sparkle and glow, sending to the centre of the soul their beautiful glory, and there revolving, as in an orbit all their own. They are cherished thoughts. Surely inspiration has come down to earth, and dwelt amid these scenes, and in these relations of life. It enters into, and takes possession of the world of nature, and the realities of life, to give expression to the feelings which God our Father cherishes toward us. *I am married to thee.* Beautiful thought! Wedded to the Lord, betrothed and given to him in an everlasting covenant, ordered and arranged by infinite skill, and sure in its fulfilment as the continued existence of God. Is this a fiction? No. In the mind of God there are not shadows nor illusions; no unreal similes; no fancy sketch to lead astray; but all is truth and substance, tangible existence. And has no one walked with God and realized this blessed union, but Adam, ere he fell? Is Eden's garden desolate for ever? God's footstool disinherited?

Is he so blotted out of earth that he can find communion no where with his creature man? Christ's sacrifice a vain oblation? No. God is here. He still walks forth upon the earth, as in the days of Eden glory. Here are pristine hearts; hearts anew created in Christ's image; that seek no concealment from him. Yea, they leap, they run to meet him, and are held in his embrace. These are the *wedded* hearts; hearts chaste and pure; hearts *all* his own; the purchase of his love. With these he holds communion. How blessed is the intercourse! Who shall describe it? Have you seen the little child, all love and admiration, at his parent's side, lisping out his heart's emotions, warm, full and free; seen the answering smile of love and tenderness? But O, how faint, how feeble the comparison; a mother may forget—God never. O the part of God, who shall describe; what compare with him?

The *heart united to God*. Sure there are links enough in God's creation, in things seen, to draw up the soul to him. And the attractive power is felt in all his works, from least to greatest, by the wedded, holy heart. There are voices speaking all around him; here soft and sweetly whispering; there proclaiming loud and boldly the power, the beauty, the glory of God. I heard the gentle breeze, soft murmuring through the woods, and the chorus of the birds, with answering sweetness, filling up the melody. I saw the hurricane sweep by, and heard the roar of nature's agitations; God was in the wind. God to me is no abstraction; a far off glory, too dazzling to be gazed upon. I see him not only every where around me, but he comes into my heart, and makes me one with him, in everlasting love. P. L. U.

For the Guide to Christian Perfection.

PERSONAL EXPERIENCE.

DEAR BRETHREN IN THE LORD,—As your little publication was the means by which God, in his infinite goodness, saw fit to bring me acquainted with the glorious doctrine of entire sanctification, I have wished that you might know the blessing which attended your labors, and the great happiness you were the instruments of conferring. I have had also an increasing desire to add my feeble efforts to those of others who are engaged in endeavoring to promote the cause of *heart holiness*, but I have yielded to the *persuasion*—for I dare not neglect known duty, that it was not required of me to write anything for publication. Various reasons of a private nature led me to shrink back from this. I could not, however, dismiss the subject entirely, but have been waiting to know what the Lord would have me do, and I

have been made willing to take up even this cross, for the sake of Him, who "made himself of no reputation" for me. If enjoying the presence of my Savior is any evidence, I am in the path of duty. Having derived so much benefit from reading the experience of others, I will give you some account of my own, hoping, if you should think best to give it a place in the Guide, that I may, by the blessing of God, encourage some desponding souls to trust in Him at all times, though thick darkness surround their path, or stimulate some one seeking for perfect love to renewed diligence and perseverance. Although blessed with the instructions of pious parents, and the ministration of an eminently devoted servant of Christ, and often the subject of religious impressions, I grieved the Spirit, refused to give my heart to the Savior, and persisted in seeking happiness from every source but that where alone it is to be found. I intended to have religion at some future time, but was not ready to give up the world. God, who is rich in mercy, suffered me not, by this spirit of procrastination, to destroy my soul, as millions have done. In my twenty-fourth year, after several days of deep convictions of sin and earnest prayer, feeling that the Spirit was striving with me for the *last* time, I deliberately resolved to give up all for Christ, and found peace and joy in believing. The change was so great, I could compare it only to passing from total darkness to the brightness of the sun at noon-day. For several months I was very happy, and not expecting to feel any more the stirrings of pride, or self in any form, when I saw in my heart the remains of inbred sin, I was tempted to doubt the reality of my conversion—a special season of fasting and prayer brought no relief to my mind, and I yielded to the conviction that I never had known, and *never could know*, from experience, any thing of religion. And now, all the sins of my past life—my mis-improved privileges—a crucified Savior—an angry God—the realities of the eternal world, and the scenes of a future judgment, were presented to my mental vision with a vividness of which I could not before conceive. I pass over the next nine years, for those who have been in a similar state of mind need not to be reminded of its temptations and *deep anguish*, and to others, language would be wholly inadequate to convey any idea of the reality.

What added the greatest poignancy to my sufferings, was, that *I had destroyed myself*. God was just; I felt what it was to be without God, and without hope in the world. But my Savior was even then watching over me in love, though I knew it not. He was present by *restraining* and sustaining grace, and in his

own time, gently lifted me out of the horrible pit and miry clay, and set my feet upon a rock, and put a new song into my mouth, even praise to his name. Often during these years would I have sought religion as one who had never felt its power, but the conviction forced upon my mind at first, that I had grieved the blessed Spirit to leave me for ever, would return, and I *could not*. I read not my Bible—I tried not to pray, for I felt that this would be mockery, and only increase my condemnation *already sure*. At last, finding a wounded spirit and bodily infirmities a burden almost insupportable, I resolved to forget the past, and not look forward to futurity, but commence reading my Bible, and endeavor to regulate my daily conduct according to its precepts and commandments, thinking that it might afford me relief *while I lived*. It was a strange resolve for an immortal being to make, but it bears the impress of that Spirit who dictated it, for it was the *only* motive that would induce me to use the means of grace. I put this resolution into practice, and the third day, while reading a passage of scripture, my heart was melted, and for the first time for *nine years*, a ray of heavenly light beamed upon my soul, and awakened to life a trembling hope that the work of grace had been begun in my heart. I cherished it, and in less than one week I was in a new world. I saw the love of God in all around me, felt it in my heart, and began to live for God. I now looked back with wonder and admiration at the way in which I had been led, and saw that it was the right way—the *only way* by which such a heart as mine could be humbled, proved and brought to a right state of feeling. I think my first resolve was, that I would *never* give up prayer, for by so doing I had been brought under the power of the tempter; and I determined, in the strength of God, that my future life should evince to the church and world the sincerity of my repentance and my love. So long in the habit of driving from my mind, as far as I could, all thoughts of a serious nature, I found myself a babe in Christ—a babe in knowledge as well as grace, and was obliged to begin with the first principles of the Gospel; but I saw, that by diligence and perseverance, Christians might make great attainments in the divine life. As often as I read the blessed Scriptures, I felt that I did not come up to their requirements, and that God would not require of his creatures what they were unable to perform. I felt my obligations to be *wholly* the Lord's, and to be able to cry with the spirit of adoption, "Abba, Father," but thought such a state could be attained only by years of prayer and watchfulness, and a gradual overcoming of sin. Often was I tempted to discour-

agement by the slowness of my progress. I endeavored to be faithful in the performance of every duty; I had no distressing doubts, but I had not an *assurance*. I mourned the weakness of my faith, and my want of strength to resist temptation, and to take up the cross. I longed to have Jesus reign without a rival in my heart — to have my will brought into sweet subjection to the divine will in *all things*. After about two years, I was, by a train of circumstances simple in themselves, but plainly marked by the finger of God, placed where I had an opportunity of reading the Guide, and determined to examine for myself what this new doctrine was. I commenced with a prayerful desire to be taught of the Spirit, and that I might, without prejudice, receive truth from any source. In connection with the Guide I studied the Bible, and soon my objections — the result of ignorance — vanished before the light of truth. I saw that the doctrine of *entire sanctification* was as plainly taught in the Bible as any other, and that the blessing of *perfect love* was just what I needed, to enable me to follow the footsteps of my divine Master, in that narrow path where the Bible and my own conscience taught me I ought to walk; and that it was alike the privilege and duty of every Christian to possess it; but it was some weeks before I could resolve to seek it, for I saw that the way of holiness was indeed a *narrow way*, and the blessing must be sought for life. Satan was busy with his temptations, so well known to all seeking holiness. He told me, that if I had the blessing I could not retain it, and by losing it, should greatly dishonor the cause of Christ — placed all that I must give up in the most alluring point of view, and magnified every cross. One consideration bore with much weight upon my mind — that I had solemnly covenanted to give up all *unreservedly*, and as long as I kept back any part of the price, was living in disobedience; and by the grace of God I was enabled to overcome, and make this resolve — that I would earnestly and perseveringly seek for entire sanctification, not that I might be happy, but prepared to glorify God. Reading that it was obtained by faith, and only partially enlightened as to the way, I tried to *believe*, but could not. I then learned that there must first be an act of entire consecration, and looked to God for strength to give up all: I examined my heart — my idols were shown me, and I was astonished and alarmed to find with what tenacity self clung to these; but *God is faithful*, and I continued to plead the promises, and was, I *trust*, after many severe struggles with self, enabled to lay them all upon the altar. From the first, I tried to form my conduct according to rules which I knew must govern me if I obtained the blessing, or I

should lose it, and was now endeavoring to seek the glory of God in all I did: but afraid to say that I would, not knowing what situation I might be placed in. I thought I must look forward to the end of life, and resolve, that under all circumstances I would deny self and take up every cross, and it seemed impossible to have grace sufficient for this; and God showed me that He did not require it, but I must live by the moment. *This was hard*, but after many weeks of earnest prayer for faith, *unbelief* — the last strong hold — was given up. One morning, while reading some marks in the state of those who had consecrated all to God, the hope that I had done so increased, and I resolved to begin, that moment, to seek the glory of God, and trust Him for the future. *Immediately* faith sprung up in my heart, and I could say, with confidence, *my* Father, and *my* Savior. I had no rapturous emotions, but love, and joy, and a delightful peace filled, to overflowing, my soul. I had no idea that this was the blessing I had so long been seeking, but felt that God had granted me an increase of faith to encourage me to persevere — a blessing I had received, and felt that I held it by the moment, and hardly dared speak or move, for fear of grieving the Spirit. The effect of it was *much* nearer access to the throne of grace; a more realizing sense of the presence of God at all times; the scriptures seemed to have a new meaning, especially the promises, the passages relating to holiness, and to the Savior in his different offices, and enlarged views of the fullness of the atonement, and of the privileges of every believer. With regard to the future, I felt like a little child in the care of a kind parent, and could trust my *all* with God. As I read the experience of others, and looked into my heart, I hoped that God had indeed given to me that “perfect love which casteth out fear,” and I felt that it was wholly for his own glory that He had bestowed this grace upon one so unworthy, and that no moment of my future existence was my own, but all to be devoted to his service. Some days after, while thinking of the crosses I had been enabled to take up, I trembled in view of those before me, when the still small voice of the Spirit spake, “The Lord that delivered me out of the paw of the lion, and out of the paw of bear, he will deliver me out of the hand of this Philistine.” I was strengthened, and often since, when in heaviness through manifold temptations, these words have afforded rich consolation and support. Seven months have passed, and so far as I have lived in the exercise of entire consecration and implicit faith, my peace has been as a river, and I have, in the strength of God, overcome my spiritual enemies. I have learnt much of the subtle wiles of the adversary,

but should many times have cast away my confidence, had it not been for the instructions received from the experience of others. I returned to my friends with a fixed determination to tell them what God had done for me, and urge them to seek the same grace; for the Spirit had shown me plainly my duty in this respect, but owing to the excitement, fatigue, and want of retirement attendant upon a journey, I did not enjoy so clearly the witness of the Spirit as I had done, and it was suggested to my mind that I had better not say anything respecting it until I felt more, and my friends should see the effect in my life; I listened to this plausible reasoning, for how could I profess that I loved God with all my heart, unless I felt and manifested this love! I kept my all upon the altar, and waited many days for the fire to enkindle a flame of love in my heart, but in vain. I felt no condemnation, but had no longer nearness of access to a throne of grace, and the distance between God and my soul seemed to increase. I inquired why it was thus, and found that I had been listening to the tempter, and yielding to distrust, and could not expect a blessing without perfect obedience. A resolve to embrace the first opportunity for speaking of the goodness of God to me, and trust him for grace to maintain the honor of my profession, restored sweet peace to my heart, and brought my Savior near; and I have since often been blessed while speaking of this precious doctrine. I learned from this to "try the spirits." When, through the strength of temptation, and the power of past habits, I have *yielded*, it has not discouraged me as heretofore. Alarmed at the possibility of losing a treasure so inestimable, I have sought, by immediate repentance, and a new consecration, pardon, and a new cleansing of the atoning blood, and begun again to walk in the narrow way, with a renewed sense of my entire dependence, and I *trust*, deepened humility. While I daily feel more and more my need of the *momentary* intercession of my Savior, and that without Him I can do nothing — while I mourn the slowness of my progress in the divine life, and that I possess so little of the spirit of my Master — that my gratitude, love, zeal and humility are so little proportioned to the goodness of God, I think that I am becoming more established in this blessed way of *living by faith*; and my hope and expectation increase, that I shall continue to walk in it to the end of life. The Spirit witnesses with my spirit that I am born of God. I cannot doubt that I am accepted in the Beloved. I feed on heavenly manna, and draw water with joy from the wells of salvation. What I have received stimulates me to press forward, for I know it is but a drop from the exhaustless foun-

tain of Infinite Love. *But it is all of grace.* God began, and He has carried on the whole work — to *Him* be all the glory. I love the cause of holiness, and rejoice in every new effort to promote it. Next to my Bible, I prize “The Interior Life,” and wish it might be read by every Christian in our country. O that all the children of God would avail themselves of their high privileges, and in his strength come up and enter into the promised *rest of faith*. — Its blessedness can be known only by experience.

December 5th, 1843.

A CONGREGATIONALIST SISTER.

For the Guide to Christian Perfection.

A HINT TO MY MINISTERING BRETHERN.

Holy churches can only be raised up and maintained by a holy ministry. Indeed, could a church be found possessed of holiness in her members, and served by an unsanctified preacher, it is almost certain that, if the minister did not speedily attain the blessing, the church would lose it. If the shepherd be indolent, the sheep will wander; so if the spiritual pastor of Christ's flock do not furnish suitable food for his sheep, they must be unfed and soon grow lean; but how can a minister whose heart is not filled with the pure flame of perfect love, bring forth that *meat* which the holy believer craves? The *milk* of the word he may furnish, but not the *meat*; and that, for the best of all reasons, he has not yet entered into its possession. He is yet a babe in Christ, while his church are young men and fathers, and surely the weak and uninstructed babe cannot guide the strong man or the wiser father!

Ministers, then, must be holy men before we can see holy churches. If this is true, who are in part responsible for the absence of holiness among our members? Why are there so few who are fully sanctified? My soul sinks at the thought of the blame which lies at the door of unsanctified ministers. For who doubts that if our ministers were all filled with the Holy Ghost, we should see scores where there is now one professing and enjoying the blessing of perfect love. May God forgive us, my brethren, for our guilt.

Why are we not holy? What is there to prevent it? Do not our ordination vows pledge us to be entirely God's servants? Are not our calling and employment holiness? Is it not our

business to be holy? Our *only business* to do the works of holiness?

"Ah," responds my shrinking heart, "that is why I am not holy. My profession compels a familiarity with religious truth which neutralizes its power."

Every minister has undoubtedly felt this difficulty. One reason is that we handle religious truth *professionally*, i. e., with special reference to our calling, rather than practically, or with special reference to our own hearts.

The remedy is to devote at least one hour a day to the culture of our hearts. Forgetting our calling, we should enter our studies as private Christians—read practical books, pray and meditate for the single purpose of cultivating our own spiritual growth. This practice I, the humblest of you all, have found to be of wonderful advantage. It has invested religious truth with a power and solemnity never felt before, and has given a new coloring and effect to all my actual studies on divine things. Heart culture, my brethren, heart culture, I say, is more necessary than intellectual improvement. It sanctifies the latter, aids its growth, and renders it a real benefit both to ourselves and to our people. Brethren, let us be holy men, lest the charge of hindering holiness in the church lie at our doors. D.

For the Guide to Christian Perfection.

ADVANTAGES OF CONVERSING UPON HOLINESS.

I am induced to write a few lines on this subject from the profit that I have myself derived from this course. With the exception of private devotions, in which I include, of course, reading the Bible, I have received more aid in attempting to live a life of entire consecration to God, from a free interchange of views with those who have themselves been sanctified, than from any other source whatever. I have been benefitted by reading; and I would by no means relinquish the assistance I constantly derive from this quarter; still I have always felt it a satisfaction to propose my own difficulties in my own way, and to look for myself upon those to whom God had imparted such manifest tokens of his favor. Ah, the hours that I have thus spent have been hours of heavenly intercourse, and what is better, of permanent spiritual profit. I well remember walking twelve or four-

teen miles on one occasion to converse with a good old father, who had maintained, without interruption, for thirty-six years, his evidence of entire sanctification, and most richly was I rewarded for my labor. So full was the old patriarch's heart with love to that Savior who had so abundantly blessed him during more than half his three score years and ten, that he could not mention even his name without a copious flood of tears.

At another time I went forty miles to converse with a sister who had drank deeply at the sacred fountain. And abundant was my reward. It was a melting, blissful season, such a one as seldom falls to our lot upon earth. The happy effect remained upon my mind for months. Most willingly would I repeat either journey for such deep, hallowed, permanent spiritual joy as they were the occasion.

The increase of power to fulfil that command of the apostle, "Rejoice evermore," is then one advantage of conversing freely upon the subject of holiness. I will mention but two more.

1. It removes doubts. Frequently have I known it, in my own experience, that I have entertained wrong views upon some point, and wrong views have led to wrong practice, and wrong practice to spiritual darkness. But conversation with one better instructed in heavenly things has in a few moments shown me my error, directed to the path of light and joy. So have we all seen it with others. How many in a moment of temptation have given up their hope, thinking it could not be that God would permit them to be thus tempted, had they ever been sanctified by the blood of Christ. Had they made known their feelings to some father or mother in Israel, they would have learned at once that "Sanctification is a state of constant warfare, and of constant victory." How many others are there who have received the blessing, but who from looking for something different from the reality, would have passed it by, but for the seasonable word of some judicious friend? It is no rare thing for two or three sentences merely to cause an entire revolution in the feelings of one in such a situation.

2. It helps to retain the blessing. Who can number those who have once been sanctified, but who have afterward made shipwreck of their faith? In 1838 my attention was called to this fact that so many fall away, when I asked myself, "What is the cause?" and began to look into the subject, continuing my investigation in different places for two or three years. The result was, I found about fifty who said they believed they had once been cleansed, but they had lost the evidence of it. *More than forty of them attributed this loss to the fact that they were*

not willing to confess what God had done for them. Where others have fallen, let us, my brethren, set a double watch. You know it is an axiom of Methodism, "*No blessing can be retained without confession!*"

These are some of the advantages of free, unrestrained conversation upon holiness. Those who practice it will find "The one half was not told them."

T. H. MUDGE.

S. Brookfield, Nov. 21, 1843.

EXPERIENCE OF P. L. U.

[As a majority of our subscribers have never had the privilege of reading the experience of P. L. U., whose frequent contributions they can but admire, we publish it again from the Guide of April, 1840, in connection with her "experience continued," to the present time.]

I read, with deep interest, the "Guide to Christian Perfection," and find myself thereby enlightened, strengthened and encouraged in the way of holiness. The subject of *heart holiness* has been to me the last year, one of all-absorbing interest. And not only heart holiness, but a holy walk, a holy life, a holy conversation, a life of entire *symmetrical* holiness;—an aiming to be in the world as he was, our blessed Pattern, our holy Redeemer. I say, *for the last year*, holiness to the Lord has been my motto. I have been a professor of religion sixteen years, but I never heard of the doctrine of entire holiness, *as a thing to be realized in this life*, until February, 1839. When I tell you that I do not belong to your order, and had never been *at all* associated with a people of this belief, you will be able to account better for my ignorance. In the good providence of God, I went, last February, into a Methodist protracted meeting. I heard a sister there speak, as I never before heard man or woman speak. A holy composure sat on her countenance, and she seemed to me to be breathing the atmosphere of heaven. She spoke with the simplicity and love of the beloved disciple, who leaned on Jesus' bosom. I sought a private interview with her. I opened to her my heart. I told her I lived in a state of daily condemnation, and I had never indulged a hope of living above this state. Then, for the first time in my life, I heard of Jesus, a present Savior from all sin. We knelt side by side and prayed; she, to a present God, clearly seen in and through Jesus; I, to the Great Unknown, to God, afar off. The news of this salvation, a salvation from sin, was good news, glad tidings. This, thought I, is worthy of the Son of God; this is indeed *peace on earth*. I seemed to see, if this were true, it was the healing balm for all my woes. I will not undertake to describe my past experience. I will turn away from this long

dark chapter of my history, only with saying, I remember three different periods of this experience, when, it now seems to me, I might easily have entered into this state of entire consecration to God, and perfect love in the soul, had I met with such a friend to guide me. But I cannot excuse my sins, my unbelief of God's Word. There God, *even my God professedly*, had always called me to holiness, and I may say in truth, that I never read and meditated upon His Word, without seeing and feeling the difference between the gospel standard, and that by which I was living. I had only one interview with this sister, as she left town, having been here only on a visit. Alone, unaided, except by the Spirit of God, I pursued the doctrine of heart holiness. I came to the word of God with a determination to lay aside my former creed; to forget the experience of those dear servants of Christ I had long known and loved, and understand for myself what the salvation of the gospel was. Being so situated as to be able to control my time, I laid aside all work, excepting the more necessary and peculiarly pressing family duties, and devoted my time, for eight weeks, to the study of the Bible. I commenced with Paul's writings, and often read one epistle through four or five times before I went to another; dwelling on his expressions, and endeavoring to find out all his meaning. From the epistles I went to the gospels, and from the gospels to Isaiah's glowing descriptions of the church. I soon became speculatively convinced, not only of the extent of God's requirements, but of the obligation and the *ability* of the Christian to fulfill these requirements in and through Jesus, who I saw was manifested to take away our sins. I now set myself, by prayer and supplication, to seek the Lord. I fasted, wept, and prayed. Passages of this import, "if any man love the world, the love of the Father is not in him;" "if ye have not the Spirit of Christ, ye are none of his," were searching texts. The Spirit of God accompanied the word, and it was like a two edged sword piercing my heart. But I had come to the Bible to receive and believe it all, and my eye fastened on the promise of our Savior, "*Blessed* are they that hunger and thirst after righteousness, *for they shall be filled.*" Blessed, sweet promise, my heart swells with emotion while I repeat it. While pleading this promise, kneeling before God with the words on my lips, I felt a sweet assurance that my prayer was heard; a sensible peace entered into my soul. I arose and returned to my Bible with new emotions. Now I saw and believed. I should have said, that as soon as I believed that holiness was to be *attained* in this life, I immediately commenced perfecting myself—that is, I labored to control every sinful emotion, and herein I advanced externally, but found my *heart* was ill at rest. But after this peace or love entered into my soul, nothing moved me. I thought if every friend on earth should die, my happiness could not be affected. I had but one desire, viz., that God's will might be done. I seemed to have no will of my own. I could conceive fully of the feelings of martyrs, and it seemed to me an easy thing to yield up life for Christ's sake. Indeed, I felt, *to die is gain*. I read my own heart's emotions in the strong language of Paul and David. Christ was my all in all. I

could say, "Whom have I in heaven but Thee; and there is none on earth that I desire besides Thee." The presence of Christ was as much of a reality as if he had been in the flesh, sitting by my side; and as I read the gracious words which proceeded out of his mouth, I received them as fully as if I had heard his own voice. Thus my feelings ran for several weeks; my soul seemed completely under the power of love. I knew of no contrary emotion existing there. I had been conscious, in weeks prior to this state of love, of the Spirit's power on my heart, particularly in setting home the truths of God's word, but I now received a special manifestation, as much of a reality to my soul as the sun light to my eye. It came gently, yet powerful and overpowering; it was like a mighty rushing wind in the soul, extending itself through all my bodily frame. I said, "Lord, I am thine, entirely thine: come life or come death, I am wholly consecrated to thee." I seemed now to know what is meant by the Holy Ghost. This manifestation brought me nigher to God than ever before. I could now say, Father, Abba, Father. I seemed joined to Christ; the oneness I cannot define; but our Savior prays, "that they may all be one, as thou, Father, art in me, and I in thee, that they also may be one in us," and I think I know what he meant, and received the very thing he then prayed for. I could now say, "I live; yet not I, Christ liveth in me." I felt strong in the Lord, and in the power of his might. Now came various temptations, and in various ways; but out of them all the Lord delivered me, and he doth yet deliver, and I believe he ever will, if I only confide in him. I do know that my Savior hath power over Satan, and through him I expect to conquer every foe. Sometimes I have been in heaviness through manifold temptations, doubtful of the path of duty, and *variously tried*, yet have I never lost my faith and love. As with the desperation of a drowning man, clinging to some rope, extended to draw him to shore, thus have I held on to the promises of God, determined never to cease my hold. Often have I come, pleading, "I will never leave thee nor forsake thee," and on his promise anchored my soul, though in darkness, beset with temptations. For the last year I can say, the life which I now live in the flesh, I live by faith on the Son of God. Blessed be God, his word is as immutable as himself. I have known much of this world's happiness. Riches, friends, and intellectual pleasures have ever been spread out before me; but all, all I have ever enjoyed, now seems as nothing, compared with my happiness the past year. I have now found *rest to my soul*; everlasting life and blessedness has dawned there, and the prospect is widening, and I sometimes get an open vista into heaven. The sunlight of God's countenance, the *great God*, whose beautiful works I every where behold, and have so often admired,—even the terrible God, who rideth in the chariot of his anger, to destroy the rebellious nations from off the earth, this God is my God; the sunbeams of his love rest upon me; upon *me*, a poor, frail child of dust, once all polluted with sin, but now a joint heir of Christ, a partaker of his holiness, with immortal glory full in view. Glory, glory be

to God; glory and praise for ever and ever. Amen. Do I then shrink to give up all for Christ? Do I withhold my heart, my *whole heart*? O no. How much I love the first and great command I cannot tell; how much I love that Savior, who atones for past offences, and now frees from condemnation by enabling me to fulfil this command, I cannot say in words. I trust my life will tell the story of my love, and in death I expect to praise his name, and throughout eternity to love and adore. O could I speak to the Christian world, I would proclaim, "His name is Jesus to save us from our sins. Be it unto thee, according to thy *faith*."

EXPERIENCE CONTINUED.

In the April number of the Guide for the year 1840, I gave some account of the gracious dealings of the Lord with my soul; how He had brought me out of darkness into marvellous light; how he had won over my heart entirely to himself, making me to count all things as loss for the *excellency* of the knowledge of Christ Jesus, my *Lord*. And now, nearly four years from this date, I am again permitted to record on the pages of your little periodical, sacred to holiness, the continued goodness of the Lord to me. Hitherto, from that time, I may say, the Lord has been my helper. While I have continually felt myself to be as a house in ruins, and liable to fall, yet has the Lord been my prop; on all sides my supporter and help. Praise to the goodness of the Lord; praise the Lord with me, O ye saints of the Lord, whose eyes shall read this record. Praise Him for his goodness to thyself; praise Him by a life devoted to his service.

In this continuation of my experience, in the summing up of the feelings of several years, I am at a loss where to begin, and what to say; how to give the right expression, the average weight of feeling. But through every change I think I can say in truth, I have maintained one purpose — one fixed and unalterable desire, to glorify God by the constant exhibition of the spirit and temper of my Lord and Master. I account it my highest happiness to have known the Lord Jesus, as a *pattern* for *imitation*, in interior purity, and in outward conformity to the will of God. I have been made happy (as happy, it seems to me, as a mortal in the body can be) in the *love* of God. Hemmed in, and checked and chastened on all sides, by my own weakness and frailty, I have had occasion continually to look towards myself with feelings of deepest self abasement. I think I have made progress in the lesson of humiliation, and have not only felt myself to be nothing, but become willing to be any thing or nothing as the Lord pleases; looking to the accomplishment of God's will as the one desire and sole delight of my heart. That beautiful expression of the Lord Jesus, "Lo, I come to do thy will," has often been before my mind, and as an affectionate obedient child, I have come to my heavenly Father, breathing this as the one desire of my heart. I have been daily fed and nourished by the word of God. It has been to me a well spring of life. I have been greatly blessed in committing to memory the 119th *Psalms*; *meditating* on the word, my

soul has gained new life and strength. "As the tree planted by the rivers of water is flourishing and fair, so prospers the soul that is fed from the living fountain of God's word.

The prevailing state of my mind has been in no wise that of high emotions. On the contrary, there has been great calmness, placidity, and quiet of mind; a freedom from excitement or agitation of feeling. I have often thought that *peace* was the peculiar, the special state of mind belonging to Christ's disciples, as he said, "Peace I leave with you, my peace I give unto you." But while this has been the prevailing state of my mind, I have not been exempt at times from conflicts, from severe and close temptation. Heart searching and soul trying questions have often come up before me; temporary causes of disquietude have sometimes arisen. The Lord knoweth my frame, the peculiar structure of my mind, my situation, my temptations, and *is my Friend and Helper*; this has been my comfort in every tribulation. Trial has only brought me nearer to Himself; made me to love holiness more, and increased my desire for more perfect likeness to my blessed Lord. All is well, while my heart is fixed, trusting in the Lord.

For the Guide to Christian Perfection.

RELIGIOUS SENTIMENTS AND MAXIMS,

COLLECTED FROM THE WRITINGS OF MICHAEL DE MOLINOS.

The author of the following passages was, by birth, a Spaniard. He entered into priest's orders in that country, and seems to have been a man of great piety. He published his principal work, the *Spiritual Guide*, in 1675, which was much read and esteemed both in Spain and Italy. He insisted much on an inward and spiritual life — a life of true holiness, — and made but little account of the outward ceremonies and austerities which are practised in the church, of which he was a member. He was much persecuted; his writings were condemned by the Pope; and he himself died in prison, after remaining there, according to one account, twenty-eight years. U.

1. Be silent, and believe; hold thy peace, and let thyself be guided by the hand of God; suffer in patience, and walk on in strong faith; and though it seems to thee that thou dost nothing at all, and art idle, being so dumb and resigned, yet it is of infinite fruit. The blinded beast, that turns the wheel of the mill, though it seeth not — neither knows what it does, yet it does a great work in grinding the corn.

2. If thou wilt arrive at the sublime region of internal peace, thou must pass through the rugged path of temptation. Temptation

is for thy good. When it assaults thee, put on the weighty armor of resignation, peace and constancy ; and thus purge, renew and purify thyself in this burning furnace.

3. Purified souls are always quiet, serene, and possessed with evenness of mind, both in favors and in sufferings. Tribulations never disturb them ; nor do the interior, continual and divine communications from God make them vain and conceited. They remain always full of holy and filial fear — in a wonderful peace, constancy and serenity.

4. Desire no other consolation from God, than to spend your life for his sake — in the state of true obedience and subjection. Christ's, our Lord's way, was not that of softness and sweetness ; nor did he invite us to any such, either by his words or his example, when he said : "He that will come after me, let him deny himself, and take up the cross and follow me."

5. God hath his repose no where but in quiet souls — souls in whom the waters of affliction have washed out the filthy spots of inordinate appetite, and the fires of tribulation and temptation have burnt up the dregs of passion. In other words, God reposes himself no where, but where self-love is banished, and quietness reigns.

6. Resign and deny thyself wholly ; for, though true self-denial is harsh at the beginning, it is easy in the middle, and becomes most sweet in the end.

7. Thou wilt find thyself far from perfection, if thou dost not find God in every thing.

8. With the wind of tribulation, God separates, in the floor of the soul, the chaff from the corn.

9. How happy wilt thou be, if thou hast no thought but to die to thyself ! Thou wilt then become not only victorious over thine enemies, but over thyself. In which victory thou wilt certainly find pure love, perfect peace, and divine wisdom.

10. It is impossible for a man to be able to live the true hidden life — a life of holiness — a life which depends entirely upon the wisdom and support which are communicated from God, if he does not first die to himself by the total denying of his sensual appetites, and by the crucifixion of the pride of natural reason.

11. Enjoyments and internal peace are the fruits of the Divine Spirit ; and no man gets possession of them, if, in the secret closet of his soul, he is not a resigned man.

12. Among other holy counsels which thou must observe, remember well this that follows. Look not upon other men's faults, but thine own. Keep silence with a continual internal intercourse. Mortify thyself in all things and at all hours ; and by

this means thou wilt get free from many imperfections, and make thyself master of great virtues.

13. Mortify thyself in not judging ill of any body at any time; because the suspicion of thy neighbor disturbs the purity of thy heart — discomposes it — brings the soul outward, and takes away its repose.

14. Nobody can do a grievance or injury to him who despises himself; to him that is nothing in his own account.

15. There are three kinds of silence. Silence from words is good, because inordinate speaking tends to evil. Silence from desires and passions is still better, because it promotes quietness of spirit. But the best of all, is silence from unnecessary and wandering thoughts, because that is essential to internal recollection.

16. Let nothing affright thee. All things will pass away. God only is He that is unchangeable. Patience will bring about all. He that hath God, hath all things; and he that hath him not, hath nothing.

For the Guide to Christian Perfection.

CHRISTIAN EXALTATION.

Behold, my soul, the infinitude of the divine love! It hath made thee a SON. It hath constituted thee the natural heir of death—an heir of eternal life—it hath offered thee a participation in the divine nature! Most wonderful, astounding mercy! O my soul, how cold thou art — how devoid of affection, correspondent with so great a manifestation of heavenly love. Thy most burning raptures are but as ice compared to the unmeasured fires that burn in the breast of Jesus. Awake, awake my heart, and raise a louder song of heavenly praise to thy Redeemer's glory.

But am I really a SON of the "Most High?" Is it metaphor or *fact*, which describes believers by that emphatic phrase, "now are we the sons of God?" Ah, blessed be God it is no metaphor. As a believer, I am really God's son; the *Infinite* is MY Father. Glory be to his eternal name.

How superior, then, to the influence of worldly, selfish motives and principles ought I to live. The eagle, who soars with undimmed eye to the atmosphere of the sun, troubles himself but

little with the earth beneath his feet ; his elements are the regions of light in the upper sky. Why, then, should I, the son of the Eternal, whose privilege it is to dwell in the unspeakable brightness of Jehovah's face — be charmed and won to the service of this low, perishing and fading world. O my soul ! be filled with the idea of thy royal — thy celestial dignity : as an heir of a spiritual world — live, while in the body, a spiritual existence. Use this world only as a means to further *the* end of thy existence.

But I am permitted to partake of the divine nature too ; to be filled with, and governed by the motives and principles of the Lord ; to love purity as I have loved sin ; to have a positive affection for my whole race. Glorious privilege ! Blessed state of moral exaltation ! O how transcendently great are the privileges of the Christian believer. Lord, help me to live and labor for their highest attainment. W.

EXTRACT FROM MAHAN.

We are now prepared to understand the nature and character of the Antinomian, legal, and evangelical spirit.

The Antinomian spirit relies upon Christ for *justification*, in the absence of personal holiness, or sanctification. It looks to him to be saved *in*, and not *from* sin.

The legal spirit assumes two forms — 1. It expects justification and sanctification, both through deeds of the law. This is the spirit of the ancient Pharisee and modern moralist. 2. It expects justification from Christ, and sanctification from personal effort. Under the influence of this spirit, an individual will be perpetually and vainly struggling, by dint of resolutions, against the resistless current of carnal propensities. In this hopeless bondage he cries out, "Who shall deliver me from the body of this death?"

The evangelical spirit looks to Christ alike for justification and sanctification both, and, by implicit faith in him, obtains a blissful victory over "the world, the flesh and the devil." It is the "spirit of adoption," which cries, "Abba, Father," and in that cry, seeks and obtains deliverance from the "bondage of corruption, into the glorious liberty of the children of God." The Antinomian spirit is the stagnation of the moral powers in a state of spiritual death. The evangelical spirit is their full, and

free, and perpetual action, in a state of life and peace. While the legal spirit, in its hopeless struggle with the flesh, cries out, "O wretched man that I am! who shall deliver me from the body of this death;" the evangelical spirit, in the triumph of faith, exclaims, "I thank God, through Jesus Christ our Lord." The legal spirit, crying,

"Where is the blessedness I knew,
When first I saw the Lord,"

looks back to its first love, as the brightest spot in its whole experience, for it was then joined with another spirit than itself. The evangelical spirit, with its eye steadily fixed upon the "bright and morning star," moves peacefully and perpetually onward, in a path which "shines brighter and brighter unto the perfect day." The legal spirit, "vainly puffed up," notwithstanding its perpetual short comings, "with its fleshly mind," in view of a few fancied attainments, made by dint of resolution, exclaims to the stander by, "Stand by thyself; I am holier than thou." The evangelical spirit, overwhelmed with a sense of the grace of God in its redemption, exclaims, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" "Not for works of righteousness which we have done, but according to his mercy, hath he saved us."

"Infinite grace to vileness given,
The sons of earth made heirs of heaven."

In short, the Antimonian spirit is the spirit of spiritual death. The legal spirit is the "spirit of bondage." The evangelical spirit is the "glorious liberty of the children of God."—*Mahan's Christian Perfection.*

The "INTERIOR LIFE," by Dr. Upham, is becoming a favorite with the most pious members of the different evangelical churches.

We now conclude another half year's work with as good a number of the Guide as we expect ever to issue. Let no one lay it carelessly aside. It may be read with care, pleasure and profit.